

III.—On the explanation of the Indo-Scythic legends of the Bactrian Coins, through the medium of the Celtic. By Dr. J. SWINEY.

[ In a letter to the Editor.]

Aware how much the Journal has forwarded the successful pursuit of Indian antiquities, I might have chosen to address its Editor solely on that account. I deem him, however, to have further claim to precedence in having been the first to decipher the ancient character, so recently brought to light by the discovery of what have been styled Bactrian coins, for want, perhaps, of a better name. I shall proceed then to offer you a few observations upon two or three of these coins, the legends of which have as yet been unexplained—premissing, that in a path so untrodden, every new aid, from whatever source it may proceed, (providing it have antiquity on its side,) must be welcomed in the pursuit.

It is with this view, if I mistake not, that you have sought to adapt the Zend to the Sanscrit of the present day—and that the Parisian Secretary has chosen for his guide the ancient Syriac, to which, in all probability, he had recourse, from the frequent occurrence of the word *Malka*\*, both on coins and inscriptions. The key I propose is the Celtic—a name given to a language now only known by its remains, preserved to us by various *hordes* of men settled in Europe, it is true, but for whom the learned of every age have claimed an eastern descent and high antiquity. What advantages the Celtic may possess over the Zend and the Syriac in unravelling Bactrian terms, remains to be proved: it will be admitted, however, by the examples I am about to give, that something more than a verbal coincidence of terms has been ascertained. The first coin I shall notice, and which indeed was used as the touchstone of the system, (after reading that the word “Pisergird” was as good Welch as it was Persian,) is that of Colonel STACY, given in your November number:—on this is seen the usual device of the god *Lunus*, with the Greek letters ΔΟΗ, instead of ΜΑΟ: it was immediately discovered that the Welch dictionary gave *Lloer*, the moon; which led to a reference to the great “Vocabulaire Celtique of M. BULLET,” which gave *Loer* Lune; and on consulting what the author says on the value of letters in Celtic, the following notice was found:—“R placée ou omise indifferemment à la fin du mot—exemple: Dwr = Dw = eau.” All this proving satisfactory, another legend was tried by the same test—namely, the “ΟΑΔΟ” upon coins of the naked running figure, so common among the Bactrian series. Here the Celtique renders *Oad* and *oed*,—âge, temps, adding *ætas*, Latin; giving every reason to believe

\* On the contrary, M. JACQUET reads the word for king, not *malka*, but *mirva*, the equivalent in Syriac, we believe, for “dominus.”—ED.

that the figure is no other than *Kronos*. Hitherto, if I mistake not, this device has been identified with Hercules in his character of "The Sun" running his course; and thus we find in ANTHON'S edition of LEMPRIERE'S Classical Dictionary, Art. Hercules, Bactrian and Parthian coins expressly mentioned having figures of the Phœnician Hercules\*: the word "fugiens" of VIRGIL'S description of the god *Saturnus*, might have, however, suggested him as the personage meant in his character of *Kronos*; and, indeed, the former is to be met with in some illustrations of the god, much in the same nude and running attitude as that in which he is seen upon the coins. VIRGIL says—

"Primus ab æthereo venit Saturnus Olympo,  
Arma Jovis fugiens et regnis exul ademptis."

On looking over the Vocabulary given in the Zendavesta, "*Vedna*" is given as *Pehlevi* for tems—this seems the same (perhaps in the genitive case) as "oed" of the Celtic Vocabulaire.

Another remark may be considered to be called for on this coin. M. BURNOUF, as noticed already in the Journal, alludes to the peculiarity of the Zend words ending with "O" final; and thus it may be observed that the OAD of the book becomes OADO on the coin, as NAN of the book becomes NANO of the coin.

Again, the legend that runs through whole series of these old coins is RAO NANO RAO, accompanied, I believe, in some instances, with a Greek translation on the opposite side of the coin of ΒΑCΙΑΕΩC ΒΑCΙΑΕΩΝ†. This left no doubt of the meaning of the phrase, being equivalent to *Malkan Malka* of another series—still the word NANA was not made out very satisfactorily; whereas the Celtique Vocabulary has "*na, nan* article du genitif;" thus word for word—king of kings. With regard to *Rao*, there is no difficulty—"Ro-ard" being given as "supreme souverain" precisely in the same sense as "ard" is found on the coins—ex. gr. "ard-okro," "sol supremus‡."

\* The remark in LEMPRIERE doubtless alludes to the reverse of the coins of EUTHYDEMUS. Those of HERMÆUS and some other of the new names would equally bear out the expression, without including the OADO reverse, which certainly has as much analogy to *Buddha* or *Woden*, as OKPO has to *Arka*, &c.—ED.

† The title *rao* is substituted for *basileus*, and *rao nano rao* for *basileus basileôn*, on precisely similar coins, but we do not know of any instance in which they occur together.—ED.

‡ The explanation of *nano*, as a genitive affix before *rao*, is perhaps the most plausible of these Celtic elucidations—but the Vocabulaire does not call *nan* the *particle* of the genitive, but the *article* of that case; and we find in "PRITCHARD'S Celtic nations" in the declension of *an bard*, a poet, the nominative plural, *na baird*; genitive, *na mbhard*; dative, *o na bardaibh*, &c. So that, in the Erse dialect at least, *na* is the general article in the plural, as is *an* in the singular. See observations on this word in Vol. III. p. 448.—ED.

The  $\sigma\omega\tau\eta\rho$  of the coins, according to my book, should be *kada-dao*, signifying *Sauveur, Défenseur*, which accords well with  $\text{קדדא}$ .

The  $\mu\epsilon\gamma\alpha\sigma$  seems to read *rarao*—that is, *tres grand*, from “*ra*—grand,” duplicated, and therefore perhaps the vowel is repeated  $\text{רררר}$ ; or “*ra*, grand,” and “*re*, pour le superlatif;” thus, “*bras élevé*,” “*re-bras, fort élevé*.” Vide *Celt. Vocab.*

Another coincidence and to conclude. A coin of Lysias has on the Greek side  $\text{ΑΝΙΚΗΤΟΣ}$ —literally, “not-vanquished.” On the opposite side of the coin is the native legend which you have rendered “*apatilo*,” for which the *Vocabulaire* gives—“*ap, sans*”—“*atela, combat, confusion*.”

The instances of “*ap*” being used for “*sans*,” or for the Greek “*a privatif*” in the Celtic, are numerous, and the *Zendavesta* gives the following three instances: “*apos—aposan—(ap—sans; os—petite)—qui est sans enfans;*” “*apetiare—sans mal;*” “*apotkar—qui ne parle pas, (ap—sans; padkar—paroles.)*” Vide *Pehlevi Vocab.*

All this may appear to us very new, shut out as we are from access to numerous glosses to be found mouldering on the shelves of every national library in Europe; but we shall cease to be surprised when we read that the author professes to have drawn his *material* from such sources as “*les restes de l’ancien Indien, de l’ancien Persan, &c.*”

It remains, however, to be regretted that the vocabulary is not easier of being consulted by the reader, and still more that no references are given to individual passages; for in one place, at least, he cites a word as belonging to the *Bactrian* language.

NOTE.—We have with pleasure inserted Dr. SWINEY’S Celtic illustrations, although we hardly think it was necessary to go so far north for an explanation of our Indo-Scythic legends, when the Sanscrit, in most cases at least, furnishes as close an agreement: and the connection of the Celtic with the latter has been traced by philologists with as much plausibility, as the more obvious derivation from the same source of the Greek, Latin, Teutonic and other European fundamental languages. Had Dr. SWINEY fallen upon the following passage in GRIFFITH’S *Animal Kingdom*, order *Ruminantia*, page 411, which has by chance just met our eye, he might have found in it a wonderful support of his theory:—“The cow is repeatedly a mystical type of the earth in the systems of ancient Greece, or a form of  $\text{ΒΗΑΥΑΝΙ}$  with the Hindus, and still more marked in the *lunar arkite* worship of the Celtic nation.” The coincidence here with the reverses on the inferior Kadphises type of coins which bear the taurine figure surmounted by the word  $\text{ΟΚΡΟ}$ , is sufficiently striking: yet we cannot imagine in it more than an accidental similarity of words—so far, indeed, not fortuit-

ous that the Celtic worship of the celestial bodies may be traced in a general way to the ancient Mythos of Central Asia, whence the people themselves may have originally emanated, but from which they had been disconnected for ages anterior to the time of JULIUS CÆSAR, and à fortiori long before our Indo-Scythic coins were struck.

The legend of Col. STACY'S last coin, ΔΟΗ, has given rise to a variety of conjectures:—the possessor supposes it a date,—but the only way in which it could be thus read, as Capt. CUNNINGHAM points out, is by supposing Δ to stand for *λυκαβαντος*, as on the Egyptian coins, Δ ΟΗ *anno* 78. For ourselves we still maintain that, as the obverse legend is evidently a mere jumble of the title ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ, there can be no hesitation in pronouncing ΔΟΗ a similar jumble of ΗΛΙΟΣ, rather than of any other of the known reverses, which, it will be remembered, do not appear until the Greek titles of the king give way to the indigenous appellation RAO. On receiving the *Journal des Savans*, we searched through M. RAOUL DE ROCHETTE'S papers on the *Honighberger* and *Ventura* collections with avidity, to see how he would read these curious legends, and were at first mortified by finding that he dismissed them as “letters apparently resembling Greek”—then, as fit topics for “*Indianistes*—being out of the department of his own studies.” In the number, for *Mai* 1836, however, we are happy to find that our own readings of *Okro*, *nanaia*, *mao*, &c. are confirmed by the learned German Professor of *Gottingen*, M. K. OTT. MÜLLER; to whom M. R. DE ROCHETTE awards the merit of reading a gold coin of *Kanerkes* in the French cabinet which he had left untouched;—“le revers, ΑΡΔΟΚΡΟ semble ne pouvoir s'expliquer, comme l'a proposé aussi tres ingénieusement M. K. OTT. MÜLLER, que par le mot Sanscrit OKPO combiné avec une seconde racine Sanskrite.”—ED.

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IV.—*On three new Genera or sub-Genera of long-legged Thrushes, with descriptions of their species.* By B. H. HODGSON, Esq.

MERULIDÆ, CRATEROPODINÆ; *Aipunemia*? *Tesia*, nobis; *Tee-see* of the Nipalese.

Bill shorter than the head, straight, and with the nares\* perfectly Cincline. Wings very feeble, and quite round. Tail nearly obsolete.

Rictus and capistrum smooth. Tarsi very high, slender, and quite smooth. Toes and nails *meruline*, slender, and compressed.

1st Species. *Cyaniventer*; blue-bellied, nobis. Above, medial grass green: below, slaty blue: bill, horn color: legs, fleshy grey: iris, brown:  $3\frac{3}{4}$  inches long by  $5\frac{1}{2}$  wide: weight  $\frac{1}{3}$  of an oz.: sexes alike.

\* In *Aipunemia* the covering of the nares is corneous: in *Tesia*, it is pure membrane. In the former, again, the tarsal scales are apparent; whilst in *Tesia* there is no trace of them.